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For "The Friend."

The Journal of William Evans.

(Continued from page 234.)

"I had now put my hand to the plough," continues further on, "and hoped never to ok back again into the condition I was once ; but a long fight of affliction was passed rough, before I was in any good degree ought from under the bonds of corruption. efraining from company tended to keep me t of the way of the gross evils which abound populous cities, yet for want of watchful-ss and close obedience to the will of my eavenly Father, I was often overcome by mptation which brought great distress upon e. In my trouble I looked towards Him om I had offended, and in mercy He would ing me up out of the pit, and put a new ng of thanksgiving into my heart. These asons of rejoicing were succeeded by feelings great strippedness, and instead of keeping e faith and patiently waiting for the appear-ce of my Lord, I was too easily drawn aside ain by a light and frothy spirit, and received esh wounds from my enemy. He seemed rejoice over me and suggested that it was possible for me to overcome, which I was metimes ready to fear would be the case; t through all my combats, the power of rkness over me and the strength of my pro-nsities to do evil, gradually diminished. I equently walked into solitary places, either r the purpose of meditation or to bemoan y condition, and one dark night in the skirts the city, where no sound was heard but the owling of some dogs, I thought the state of y mind bore a strong resemblance to the rkness of the night and the doleful noise of ose creatures. When I was thus plunged d endeavored to bear it patiently and stead-stly, He whose tender mercies are over all s works, again appeared in the needful time ith healing in his wings, and then I rejoiced his judgments as well as his mercies, and ould be thankful that I had endured instead seeking relief in a wrong way.

"At one time when I was passing through uch mental conflict, an impression was dis-nctly made upon my mind that at a certain eriod I should be favored with a renewed sitation. It was a season of great trial to riends in this city, in which I partook very keenly according to my capacity; and when it had in some measure passed over, a divine visitation was extended to me of the most remarkable character I had yet experienced; in which I saw in the openings of divine light, the power of darkness from which all temptation proceeded, and was also favored to see the power of divine Grace which was over all, and as it is obeyed, would effectually give the victory over all sin to those who unreservedly gave themselves up to it. I never had before such a clear and undoubted sense of the two powers of light and life, and of death and darkness, and my faith was strong and unshaken in the unlimited superiority of the former over the latter. *But instead of hiding it in my own heart and quietly dwelling under its heavenly operation, I spoke of it too freely to my religious companions*, desirous that they should see it as clearly as I did, *and thereby talked it much away*, and failed to partake of the full benefit of the divine visitation as I ought to have done." pp. 16, 17.

"After having passed through many baptisms and mortifying dispensations in order to reduce the old inhabitants of the land, and also experienced many seasons of divine consolation, wherein I was enabled to pour out my soul before the Lord, and fervently to desire to be made one of his children, and to serve him all the days of my life, it pleased Him to hide his face from me and to withdraw the sensible influence of his blessed Spirit; through which alone we derive living faith, and are enabled savingly to believe in Him. The enemy soon took advantage of this bereaved condition and started the doubt whether Jesus Christ was my Saviour. I remembered that He had declared: 'My sheep hear my voice and they follow me,' and I then began to doubt whether I was one of his sheep; for Satan insinuated that I had never heard his voice. This was a new trial; but when I was so clouded that I could not be certain I had really heard the voice of the true Shepherd, then the Devil raised the doubt, whether Jesus Christ was the Son of God; and without having done anything that I knew of to bring myself into this state, I found I was incapable of really believing in the Saviour of the world. I felt no disposition to deny or reject him, but I could not command that faith in the Lord Jesus Christ which I had heretofore, as I once thought possessed. Great distress and anxiety came upon me. Unwilling to lose my faith, I searched the Holy Scriptures, and diligently read various religious works which I hoped would restore the lost pearl; but it was all in vain. I was utterly unable to regain my faith in Christ, which had been an anchor to my soul in many tossings and tempests. For a long time I was kept, shut up in this condition, until I gave over searching books, or striving to satisfy myself with any argument. I looked up to my Heavenly Father, but all was hid from me, and I wondered how it was, that I should be unable to believe in the Lord Jesus Christ, who, I had been taught to believe and had never before doubted, was the Saviour; and yet through all, something kept me steadfast and patient; and I never told any one of my suffering condition.

"One evening as I was walking out for meditation, according to my frequent custom, with my mind turned towards the Lord, He whom my soul sought above all things, suddenly came to His temple, and by his Holy Spirit, revived my faith and gave me to see that He alone is the author of that faith which entereth within the vail, and giveth victory over the world, the flesh and the Devil; and that it is not founded merely on what is read, but is really of the operation of God on the heart, I rejoiced exceedingly and gave thanks to Him who is worthy of all praise and honor, and who will not give his glory to another. I could now firmly believe in the Lord Jesus as my Saviour, because of the renewed revelation by the Holy Spirit, giving me that faith in Him—and through mercy I have never since been permitted to feel any doubt respecting his divinity, his mediation, or any of his offices in the redemption and salvation of man. I record this under a sense of my own nothingness, and for the purpose of exalting the glory of his Grace; believing that the foundation of true gospel, saving faith, is the immediate manifestation of the Holy Spirit, and it is this which draws the dedicated soul to Christ, and enables it to believe in Him savingly, to rely upon and to follow Him in the regeneration, as our Redeemer and the Captain of our salvation. This faith works by love, and this love is evidenced and maintained in obedience. No man can be in the true faith unless Jesus Christ dwells in him; and where He rules the fruits and the works of the Spirit will be brought forth; and the faith of such, though it may be tried as gold in the fire, will be renewed from time to time, and give the victory over all the powers of darkness." pp. 23, 24.

Such were the deep provings and baptisms which this devoted disciple underwent in order to be prepared for the service to which the great Master had called Him. They were required to break down his naturally strong will, and to strip him of all dependence on human power to work out the salvation of his soul; and they are baptisms experienced by all true followers of Christ.

In no part of his course in life were the firmness of William Evans' character and his strong sense of duty more evident, than in the conduct of his business; and no comment need be added to his own unflattering account of his trials and difficulties in relation to it.

"When I became of age," says he, "the prospect of commencing business for myself involved me in serious thoughtfulness, but, as it was for my support, I took a house and opened a drug store in a moderate way, in the 12th mo. 1808; but while it was a necessary

duty to provide for my own subsistence, the kingdom of Heaven and the righteousness thereof were in my view, primary to every thing else. I set out with the desire to have the world kept under foot, and to devote myself to the Lord and to whatever service he might call to; at the same time it was my settled conviction, that to provide things honest in the sight of all men is a bounden duty where health permits, and that in the prosecution of business, strict integrity in dealing, and a scrupulous guard against contracting debts without ability to discharge them and to live within the limits of our income, are also duties indispensable to the christian.

"I had a great fear of bringing any shade or reproach upon the profession of the Truth, or upon the Society to which I belonged; and whenever any business presented, however profitable, which appeared to me to conflict with either, I felt most easy to decline engaging in it. Although my transactions were on a small scale, and consequently did not open the way for the accumulation of riches, which sometimes was humiliating, and produced sensations of dissatisfaction that I was not likely to stand among men as independent as many others, or procure the accommodations which they had, yet I never was involved in any difficulty in timely meeting my engagements, and was always able to provide every comfort in life that I desired. Since that day I have observed some among us who had succeeded in accumulating wealth, plain in their garb and active in religious society, who looked upon those who were in small business with contempt; and at times spoke slightly of their scruples respecting Friends engaging in extensive concerns.

"But the latter have a refuge which cannot be assailed by the pride or superciliousness of man, into which they are often permitted to flee and find safety. Whenever I was subjected to sensations of that kind, retirement to my divine Lord and Master, committing myself and the course I had taken to Him and looking to Him for consolation and the recompense of reward at the end of the race, raised me above these earthly and sordid views, and gave me an authority and dominion over that spirit, of which none could deprive me. Wealth, and the importance arising from it, were nothing to me, and not worthy of comparison with a place in the Lord's house, and the honor and dignity with which He clothes his humble, faithful children."

(To be continued.)

For "The Friend."

The Track of the War around Metz.

Through the kindness of an English Friend, we have received a copy of a pamphlet with the above title, which gives many interesting particulars of the sufferings caused by the recent war between France and Germany, as well as of the efforts made by Friends in England to relieve the distresses of the peasantry and others. The author, Jno. Bellows, was one of those engaged in this benevolent work, and the following narrative is condensed from letters written to his wife. These, he says, "were penned under all kinds of difficulties, and without the remotest thought of publishing them." "I carried a sheet of paper in my hat, and whenever there was a spare moment, I took it out and wrote; sometimes at breakfast, and in the midst of carrying on a conversation; sometimes at our stores, with all sorts of stir and bustle going on around one; and still oftener in the small hours of the night, when I ought to have been in bed and asleep."

The requisite funds were raised by a "subscription in aid of the peasantry and other non-combatant sufferers from the war in France and Germany," which was liberally responded to. The administration of the fund was made a volunteer service. "Every person engaged in it was to pay his own expenses; or, if his means would not allow him to give more than his *time* gratuitously, his travelling expenses were paid out of a *separate* fund, privately belonging to the Society of Friends, so as to leave every shilling free from deduction of any kind, and applicable solely to the purchase of food, clothing, seed corn, or other *materiel* needed by the peasants. Most of the distribution fell to the lot of men engaged in business, who could not spare many weeks at a time from home; and who therefore replaced each other in relays of about a month each. Hence it happened that the present writer was asked by the London Committee to take his turn with others; and I accordingly started for Metz about four weeks after Bazaine's surrender of that city."

The following is a copy of the Commission carried by the agents of the War Victims' Fund. A German and also a French translation accompanied the original. "The bearer of this document ——— is sent out by the Religious Society known in England as the Society of Friends, commonly called Quakers, solely to give relief to the non-combatant sufferers through the present war.

"We, the members of the above-named Society of Friends, believe all War to be contrary to the Will and Spirit of our Heavenly Father, as shown in the New Testament, but moved by Christian love, we desire to alleviate, as far as may be in our power, the misery of non-combatants, irrespective of nationality, remembering that all are children of One Father, and that One Saviour died for all.

"We therefore entreat all to whom the bearer may come to aid him in the fulfilment of his mission."

"*Grand Hôtel de Metz*, Metz, 11th mo. 29, 1870.

"I got here safe and sound at 9.35 this morning without the smallest hindrance beyond the trains not fitting each other's time, as described in previous letters. No one has ever asked to look at my passport or at my luggage. Indeed the star [a badge worn by the agents, at the request of the authorities,] on my arm seems enough to carry me anywhere. Last night I left Trèves at 8.40, after having taken a quiet walk to and fro on the bridge and enjoyed the tinkling music of the Moselle. At the waiting-room there were three or four officers, two of whom were my fellow-passengers to Metz this morning. Got to Saarbrück soon after eleven o'clock, and went to the Hôtel de la Poste.

"The first station out of Saarbrück was Forbach. I was not thinking of it, when, suddenly looking up, I saw some houses with the windows smashed in, and holes through the walls of the bed-rooms where cannon-shot had passed through. On the side of the railway were several smashes in the stonework, showing the bursting of shells; and then all was as usual till we got to St. Avold, where the trampled fields and the trees cut throug and hanging hither and thither, showed th scene of battle. Passing further on the were graves again and again by the roadsi —rough and dreary enough—some of the holding pools of water from the sinking in the earth. At Remilly, a number of ne sheds built of timber, and the place swarmin with soldiers, showed a halting place. Or shed was full of men killing pigs; another flour; others of hay, straw, and the like. mile further on, where the chaussée, or hig road, ran parallel with the railway, I saw very singular sight, from which Landse might have taken a hint. A soldier with lor cloak was marching at a quick step at th head of a flock of 500 or 600 sheep, and a fe others were keeping them in line, while tw tall foraging officers brought up the rea Fancy the sheep all running and trotting ar scuttering along, and soldiers with fixed bay nets driving them!

"At Courcelles the line was newly repaire it was cut by Bazaine's men. The villa itself is sadly injured by the war, and on eith hand the fields look newly ploughed, not f agriculture, but cut and furrowed in eve direction by the innumerable marks of gu and baggage-wagon wheels and trampling horses.

"Peltre was still worse. It is not possib by any words to convey an idea of a villa all desolate and burnt to red ruins; neith can a picture do it. I could not realize t sight before the train had left it behind. O is awfully cruel and wicked to serve poor cott gers like this! As if many of these wretch tenements were not miserable enough in the selves, but these soldiers must come a smash them to ruins. Fancy every hou destroyed, every wall and every roof lying heaps, every road and path cut and groov and torn in every direction as if some fie had done it with his claws, every garden eith full of weeds or mud, and even the ma chaussee so cut up that they have had to f brushwood and lay across the middle to ke the wagons from sinking in. This was Courcelles, and some distance outside of I zaine's lines. The first thing I saw insi was more ruin; then a rotting body of a hor and then, a vast area of trampled clay a filth.

"But I must conclude suddenly,—going the depôt to see about storing some potatoe

"*Rue Poncelet*, Metz, 30th 11th mo. 1870

"Immediately after posting my note y terday, I was proceeding to our new sto when our agent, Lemoine, seeing the bad on my arm, came up and introduced hims to me. He is the only *paid* man we have, a most useful and zealous he is. He is a Belgi —a commercial traveller ruined by the war and we pay him 15 francs a day to cover expenses of every sort. He works in earne and I went straight off to the goods stati with him to see to the unloading of two truc of potatoes from Luxembourg. We had make our way along a dreadfully filthy ro and up to a sort of high plateau, where hu dreds of acres of ground are trampled in mud—the spot occupied by Bazaine's Four Army Corps. The scene is frightfully de late: fancy a vast area of trampled clay a mud, with a few spoiled trees alone left, a forty or fifty sparrows flying in despair fr the top of one of them to that of anoth

moine and myself standing on the platform, d four of Bazaine's National Guards work- g hard unloading our goods. They are cent fellows, glad to earn something. We y them 20 centimes a sack for unloading em and re-stacking them at the depot. By d bye we ask them a few questions about zaine and the siege, when they get into a te of such excitement that we are obliged od naturedly to call them to attend to their rk. They abuse him for 'a scoundrel and oward;' one handsome young fellow, throw- g down his sack and acting, (like all French- en do,) declares he would shoot him if he d the chance. 'Aye,' said his companion, Bazaine is a thief and a scoundrel; he *sold* us. here we were starving, for nothing at all: centimes for a little bit of bread no bigger an your fist, and salt at such a price that e shopkeepers in Metz sold the brine that con had been pickled in, instead of it, by e litre. There was our soup—nothing but ater and one little bit of horseflesh in it; and l the time there were stores of all sorts in etz held by the shopkeepers. Ah, Monsieur, we had only had *these potatoes we should ver have given in!*' As 'these potatoes' were, owever, never intended for helping either azaine or his enemies, we had to remind our en that we must push on with our work; d so at it they went, and soon finished. All is time four Prussian sentinels march to and o near us.

"At 6.30 we went to the Hotel to table hôte. I was rather afraid of horseflesh, but e people here laugh at this, saying they have ad too much of it to care about more now, nd that horses are *too dear* to kill now. Cer- inly it is dear work keeping them alive. Ve should pay for 7 lbs. hay 1 franc. Fancy 0 francs for shoeing a horse! This was, of ourse, exceptional—just after the capitula- on, and in an out-of-the-way spot. T. Whit- ell had to pay this sum. At another place e wanted his horse shod at a village forge: he smith told him he could not do it at any rice, as the Prussians had taken every tool e had. 'If they had left me even a hammer could have got on;' said he, 'but they have aken *all*. With a hammer I could have made ny other tools.'

"On my arrival at the hotel I found that our Friends were at Metz, or in the district. They have far more work than they can keep p with, as thou mayst fancy when I say *ixty* villages require inspection, and many of hem, regular relief. *Curés, maires*, and all orts of people, write or come to us every day o make arrangements for food, &c., &c.

"The circle all round Metz is divided by our people into five parts, and the delivery to he various villages, &c., takes place one divi- ion per day; so that five days a week does t. The present arrangement is that the *maire* and *conseil* send in a cart with a list of require- ments, and we load it and despatch to the central spots, where they themselves see to he distribution. I found the Friends in the act of moving from the Hôtel de Metz in conse- quence of its being unhealthy. Henry J. Allen had just been seized with small-pox, and they had taken lodgings for him in another part of the town, where W. Pollard nurses him until a Sister of Charity, Protestant or Catholic, can be got to look after him. These are the *only* nurses obtainable at present.

"The doctor has ordered that we lodge in still another part of Metz—a long way from H. J. A. (That is D. Hack and I.) D. H. has accordingly taken a beautiful suite of rooms at a reasonable rate, and we are lodging at the house of Emile Simon the banker. It is a palace of a place. A regiment of soldiers might march, or even ride on horseback, up the magnificent staircase with banners up! My bedroom is fit for a drawing-room, with a splendid oak parquetrie floor, so smooth that I get a little mat to stand on opposite the mirror when I dress, to keep my feet from shooting out from under me if I lean on one side!"

"12th mo. 2, 1870.

"The streets of Metz are rather narrow, but the houses are tall and imposing. Just as we turned out of our office with our letters, we came, in a back street, upon some Prussian soldiers hastily loading two wagons piled with bran-new cavalry saddles. After this, we scarcely saw a single soul—not a policeman—not a sentinel—but the bright lamplight, and the clear shining stars above made the place feel anything but lonely. We had got to the last street before the one in which our lodgings are situate, when a dull heavy sound fell on our ear, which, in a few seconds, defined itself into the 'tramp, tramp, tramp,' of a regiment. In another moment a large body of soldiers, just arrived from a march, turned the corner; and then, as if by magic, we were surrounded by a dancing sea of helmets and flashing bayonets. The faces of the men were very honest and pleasing. They were of the 42nd regiment of Landwehr. We paused a moment to see what would take place; when they rapidly divided off into groups of about ten or twelve to every door, and knocked for admittance; the leader of each group holding in his hand the billeting ticket with the number of the house on, &c., &c. The Messins (people of Metz) were in no hurry to open—and, presently, the knocks grew faster and louder, when here and there, high up, a window opened, and an angry woman poked her head out to ask (what she very well knew without asking!) what was wanted. Then followed a hoarse guttural explanation shouted up from half-a-score of fellows at once; more shrill French in answer, (evidently trying to persuade them they were come to the wrong house.) More German. More French. Louder and now thundering bangs at the door, with unmistakeable signs that the butt end of the guns would be used if the key wasn't forthcoming, presently produced the required effect; and in a little while the same dead silence reigned in Rue Nexeriue as before the arrival of the troops. They are so orderly and well-behaved that last night *one hundred* of them were quartered in the house with our sick friend Allen; and W. Pumphrey, who slept there, never knew anything about it till this morning!

(To be continued.)

I observe that antiquaries, such as prize skill above profit (as being rather curious than covetous) do prefer the brass coins of the Roman emperors before those in gold and silver; because there is much falseness and forgery daily detected, and more suspected, in gold and silver medals, as being commonly cast and counterfeited, whereas brass coins are presumed upon as true and ancient, because it will not quit cost for any to counterfeit them. What I want in wealth may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp, really impressed with the unfeigned image of the King of Heaven.—*Thomas Fuller.*

For "The Friend."

Sheep-shearing in Australia.

(Concluded from page 234.)

"Mr. Gordon marches softly up and down, regarding the shearers with a paternal and gratified expression, occasionally hinting at slight improvements of style, or expressing unqualified approval as a sheep is turned out shaven rather than shorn. All goes on well. Nothing is heard but expressions of goodwill and enthusiasm for the general welfare. It is a triumph of the dignity of labor.

"At one o'clock, Mr. Gordon moved on to the bell and sounded it. At the first stroke several men on their way to the pens stopped abruptly and began to put on their coats. One fellow of an alert nature had just finished his sheep and was sharpening his shears, when his eye caught Mr. Gordon's form in proximity to the final bell. With a bound, like a wild-cat, he reached the pen and drew out his sheep a bare second before the first stroke, amidst the laughter and congratulations of his comrades. Another man had his hand on the pen-gate at the same instant, but by the Median law was compelled to return sheep-less. He was cheered, but ironically. Those whose sheep were in an unfinished state quietly completed them; the others moving off to their huts, where their board literally smoked with abundance. An hour passed. The meal was concluded; the smoke was over, and the more careful men were back in the shed sharpening their shears by two o'clock. Punctually at that hour the bell repeated its summons. The warm afternoon gradually lengthened its shadows; the shears clicked in tireless monotone; the pens filled and became empty. The wool presses yawned for the mountain of fleeces which filled the bins in front of them, divided into various grades of excellence, and continuously disgorged them, neatly and cubically packed and branded.

"At six o'clock the bell brought the day's work to a close. The sheep of each man were counted in his presence, and noted down with scrupulous care, the record being written out in full and hung up for public inspection in the shed next day. This important ceremony over, master and men, manager, laborers and supernumeraries betook themselves to their separate abodes with such keen avoidance of delay, that in five minutes not a soul was left in or near the great building lately so busy and populous, except the boys who were sweeping up the floor. The silence of ages seems to fall and settle upon it.

"Next morning at a rather earlier hour, every man is at his post. Business is meant decidedly. Now commences the delicate and difficult part of the superintendence, which keeps Mr. Gordon at his post in the shed from daylight to dark, for from eight to ten weeks. During the first day he has formed a sort of gauge of each man's temper and workmanship. For now, and henceforth, the natural bias of each shearer will appear. Some try to shear too fast, and in their haste shear badly. Some are rough and savage with the sheep, which do occasionally kick and become unquiet at critical times; and it must be confessed are provoking enough. Some shear very fairly and handsomely to a superficial eye, but commit the unpardonable offence of

'leaving wool on.' Some are deceitful, shearing carefully when overlooked, but 'racing' and otherwise misbehaving directly the eye of authority is diverted. These and many other tricks and defects require to be noted and abated, quietly but firmly, by the manager of the shed,—firmly, because evil would develop and spread ruinously if not checked; quietly, because immense loss might be incurred by a strike. Shearing differs from other work in this wise; it is work against time, more especially in Riverina. If the wool be not off the backs of the sheep before November, all sorts of drawbacks and destructions supervene. The spear-shaped grass-seeds hasten to bury themselves in the wool, and even in the flesh of the sheep. Dust rises in red clouds from the unmoistened meadows, so lately green and flower-spangled. From snowy white to an unlovely brown, turn the carefully washed fleeces to the vexation of overseers and depreciation from brokers. All these losses of temper, trouble and money, become inevitable if shearing be protracted, it may be, beyond a given week.

"Hence, as in harvest with a short allowance of fair weather, discipline must be tempered with diplomacy. * * * So our friend Mr. Gordon, wise from many tens of thousands of shorn sheep that have been counted out past his steady eye, criticizes temperately, but watchfully. He reproves sufficiently, and no more, any glaring fault; makes his calculation as to who are really bad shearers, and can be discharged without loss to the commonwealth, or who can shear fairly and can be brought up to a decent average. One division, slow, and good only when slow, have to be watched lest they emulate 'the talent' and so come to grief. Then 'the talent' has to be mildly admonished, from time to time, lest they force the pace, set a bad example, and lure the other men on to 'racing.' This last leads to slovenly shearing, ill-usage of the sheep, and general dissatisfaction. Tact, temper, patience, and firmness are each and all necessary in the man who has the very delicate and important task of superintending a large wool shed."

Sheep shearing will often go on smoothly and successfully for weeks in succession, but not unfrequently the work is stopped by stormy and rainy weather, which always causes grumbling and discontent among the shearers, who are paid a certain stipulated price for each fleece, and are anxious to make their earnings as large as possible. On this occasion the men received £1 per 100 sheep shorn, and the best hands could shear from 100 to 130 per day, and do them beautifully, but the great majority fall far short of these numbers, exert themselves as they might.

The writer thus describes operations when at the height of the season. "The unrelaxing energy with which the work was pushed at this stage was exciting and contagious; at or before daylight every soul in the great establishment was up. The boundary riders were always starting off for a twenty or thirty miles ride, and bringing tens of thousands of sheep to the wash pen; at that huge lavatory there was splashing and soaking all day, with an army of washers; not a moment is lost from day light till dark, or used for any purpose save the all-engrossing work and needful food. At nine o'clock, P. M., dreamless sleep, given only to those whose physical powers have been taxed to the utmost, and who can bear without injury the daily tension. The weather now was splendid; not a cloud specked the bright blue sky. The shearers continue to work at the same express-train pace; fifty bales of wool roll every day from the wool presses; as fast as they reach that number they are loaded upon the numerous drays and wagons which have been waiting for weeks. Tall brown men have been cutting up hides for the last fortnight, wherewith to lash the bales securely. It is considered safer practice to load wool as soon as may be; fifty bales represent about a thousand pounds sterling. In a building, however secure, should a fire break out, a few hundred bales are easily burned, but once on the dray there is comparatively little danger from this cause. The driver, responsible to the extent of his freight, generally sleeps under his dray; hence both watchman and insulation are provided."

When at last the wool has all been sent off, silence falls on the plains and waters of Anabanco for the next six months. The wool-shed, the wash pen and all the huts connected with them, are lone and voiceless until the season of shearing comes round again.

Original.

LINES TO THE MEMORY OF "A MOTHER IN ISRAEL." Mary D. Lee, Died 11th mo. 25, 1870.

We laid her sleeping where the sunset splendor
She loved so well,
Casts o'er the western slope its radiance tender,
Its wondrous spell
Of sweetness and of silence—then we turned,
And left her there, with hearts that inly burned;

As two of old who, once, to Emmaus walking,
Found their's aglow
In their rapt listening to a *stranger's* talking,
Who came to show
How Christ should suffer, and again should rise—
Unlocking for them Love's deep mysteries!—

Save that to us, who see Him not, 'tis given
To *know* His voice;
And looking up, through natural tears, to Heaven,
We still rejoice
As His sustaining words, "Because I live
Ye shall live also," their sweet comfort give.

Oh loving Christ! whose supreme benediction—
"Beloved, come home!"—
Has crowned our friend, and placed her where affliction
Can never come,
Nor pain, nor crying; where no storm, or heat
Can mar the perfect day, the peace complete,—

Accept the thanks, from chastened hearts uprising,
For all the years
Through which we saw her deepening life, surprising
Our doubts and fears
By its unpausing growth in grace and peace,
Till from all bonds Thou gavest it glad release.

We thank Thee for Thy life's divine inflowing
Her being through;
For all the ripened strength and sweetness, showing
To every view;
And making music of her daily words
Sweeter than wind-harp's tone, or song of birds.

The Christian's highest path she trod; rejoicing
To do Thy will:
"Trust all things with the Lord!" her low tone, voicing
Such words, is still;
But shall not we, they helped to strengthen, raise
To Thee thanksgiving and the voice of praise!

Praise for the glad, perfected life transplanted
To realms of spring,
Where nought that here its freest growth had scanted
Can hindrance bring!
Praise that our dear friend slept at eventide—
Woke in Thy likeness, and was satisfied!

S. E. D.

Selected.

THE HAPPY HOUSE.

"As for me and my house we will serve the Lord."

O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race;
Where never comes such welcome honored guest,
Where none can ever fill thy place;
Where every heart goes forth to welcome thee,
Where every ear attends thy word;
Where every lip with blessings greeteth thee,
Where all are waiting on their Lord.

O happy house! where man and wife in heart,
In faith and hope are one,
That neither life nor death can ever part
The holy union here begun;
Where both are sharing one salvation,
And live before thee Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to thee, in faith and prayer—
To thee their Friend, who from the heights of heave
Guard'st them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike one Master own;
Whose daily duty in thy strength pursued,
Is never hard or toilsome known;
Where each one serves thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy
When they are done as unto thee.

O happy house! where thou art not forgot
When joy is flowing full and free;
O happy house! where every wound is brought,
Physician, Comforter, to thee;
Until at last, earth's day's work ended,
All meet thee in that home above,
From whence thou comest, where thou hast ascended
Thy heaven of glory and of love!

Iceland Spar.—Iceland or double spar, is colorless, perfectly transparent, calcareou substance, and the double refraction which common to many minerals, can therefore b plainly observed in it. When a piece of doubl spar is laid over a written line, two paralle lines will be seen instead of one. When a ra of light passing through glass is met by th surface of water, it breaks or changes its d rection, being simply refracted, but refractio in connection with distribution, or double re fraction, as it is termed, is only found to exis in a certain class of minerals, of which Icelan spar is the principal one, it occurs sometime in large pieces of extraordinary clearness an transparency. C. W. Paijkull, in his "Sum mer in Iceland," states that perfectly trans parent pieces of one to two hundred pound weight have been found. Such large pieces however, are rarely known. The locality where the double spar is chiefly procured i in the eastern part of Iceland, where it oc curs in basaltic rock, which in some places i calcined or transformed. It appears only i cavities in the mass, on the walls of which i has become crystallized. In these cavities i is enveloped in red clay, which has to be re moved, as well as a thin crust of yellowish and nearly opake calcareous spar, so that one may truly say it has been well set.

Sometimes drops of water are found en closed within the double spar, which among other things, proves that the agency of water has had a share in its formation. In Copen hagen there is (or rather was) a perfectly transparent piece of about 170 pounds weight for sale: it was valued at 400 rix-dollars.

For "The Friend."

The following selection, though written re than two hundred years ago, contains h an explicit distinction between the source true charity and righteous judgment, and t liberty which savoureth not of the Truth, t a willingness is felt it should have a re extensive circulation by its appearance "The Friend," if agreeable to the Editors.

"Dear Friends and brethren,—I have some- ng further in my heart to communicate o you, in dear and tender love, and in de- e of your preservation out of the snare of r adversary; and that is, to exhort you to dwell in the pure judgment of the Truth, ich is a defence upon your glory; and let e bereave you of this, under any pretence atsoever. But as you come to a true feel- of the life in yourselves, to which alone certain judgment appertaineth, so let this have freedom, and stop it not from judg- all that which is at enmity with the life, l tends to the hurting of the true plant of d. For I have seen a harm hath come to ny who have parted with their judgment, l so have become unarmed, and the enemy h prevailed upon them, under a pretended derness, to permit or suffer such things as re hurtful to themselves and others; and ough the Lord hath given them judgment l discerning in the matter, yet were be- ved of that gift; and so by little and little ame beguiled.

"Oh! dear Friends! consider these are peril- s times, and it is needful for every one to tch in that same eternal light to which you re first turned, that by its righteous judg- nt ye may be preserved from every thing yourselves that appears contrary to that cious life which you have tasted. When n have so done, then take heed that the my do not do that by an instrument, ich, through your watchfulness in the light, could not do without. All beware of that ected tenderness that cries out, be tender all, and pray for all, and mind the good in , and love all, and judge none, but leave lgment to God, &c. I say heed not the usible words of that spirit, which being ilty, to save its own head from a stroke, uld bereave you of your judgment which d hath given you; and is indeed truly his lgment, and is to be administered in his sdom and power, for the cleansing and keep- g clean his sanctuary. Such as have no lgment in their goings, are they that know t the true way of peace, but make them ooked paths. 'He that goeth in them shall t know peace.'

"But some may say, Was not Christ meek d lowly? and ought not all to be like unto m?

"It is true, my Friends; but there is a dif- ence between the Seed's suffering, and its igning, and there are times for them both. hen it doth please God to permit the hour, d power of darkness in the open persecu- rs, to exalt itself against his Seed and peo- e by persecution, or such like; they are led his spirit to appear in meekness and quiet- ss, as a sheep before the shearer. But what this to suffering bad and perverse spirits, at appear under pretence of the Truth, and t are out of the Truth, and enemies to its osperity, striving to exalt and set up an- her thing instead of the Truth? Such as ese the Lord doth require you to use not ly patience and meekness towards; but if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

"Therefore, dear Friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness, and keep sincerity; and turn not judgment backwards. That which is unwilling to be judged, and cries out, judge none, leave all to God, &c., the same will take upon it both to judge and rule, but not in the wisdom of God. Those that cry out so much for tenderness, and against Truth's judgment, the same are in most danger to be drawn out from the patient suffering in the Spirit of Christ Jesus, where they ought to appear in the most meekness; and to appear rough and wrathful in the striving and fighting nature, and are most apt to be tempted into a spirit of revenge, as hath been seen by sad experience; for they that lose the exercise of that by which all should keep dominion over deceit, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

"Dear Friends, in that which keeps out the defiler, and the betrayer, all wait upon the Lord, that you may have your armor on, and be fortified with the strength, with the might, and with the judgment of God. Keep that under in every place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease in anything wherein you have been instructed from the beginning; that the Lord may behold and see judgment established, and be pleased.

"The Lord looked, and there was no judgment, and it displeased him; for thereby deceit got up, which with it is to be kept down."—*Stephen Crisp.*

Selected.

Light and Digestion.

BY DR. DIO LEWIS, M. D.

Very intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun. Mr. P., one of our merchants, came to see me about his stomach. Dyspepsia was written all over his face, was shown in his movements, and heard in his voice. The conversation between us was essentially the following:

Mr. P. "Doctor, if you will excuse a street vulgarity, I am 'played out.' I can't digest, I can't work, I have lost my courage, I fear I must stop."

"Tell me about your diet."

"If you will excuse me, I know that is all right. I have studied the subject, and I know my food is all right."

"How about your exercise?"

"I have a little gymnasium in my store, and exercise an hour or two every day. I sometimes tire myself out with these exercises."

"How about your sleep?"

"Why, Doctor, I go to bed every night with the chickens. At any rate, I am always in bed by 9 o'clock, and I rise by 6 o'clock in the morning, take a bath, a plain breakfast, and go to my counting-room. Once in the forenoon and once in the afternoon, I exercise in my gymnasium half an hour or so, but I am getting worse all the time. Isn't it curious? My wife thinks I must have a cancer in the stomach. Nothing seems to help me. I live the most physiological life, but my digestion grows worse and worse."

"About your counting-room; is that light? is it sunny?"

"No, that is one nuisance we have in our store. The store is every way pleasant, only that the counting-room is so dark we have to use gas nearly all the time."

"That's it, Mr. P., that explains your cancer."

"Of course you don't mean that; but I suppose it would be better if the counting-room was sunny."

"Why, Mr. P., no plant or animal can digest in the dark. Try it. Plant a potato in your cellar. Now watch it carefully. If there is a little light, that potato will sprout and try to grow. But surround it with the best manure, water it, do the best you can for it, only keep it in the dark, it cannot digest and grow. See how slender and pale it is. Now open a window in another part of the cellar and notice how the poor hungry thing will stretch that way. Or give the stalk a little twist and see how it will lie down. It has no strength to raise itself again. No matter how much of the best food and drink you give it, it can't digest. The process of digestion, the great function of assimilation, can't go on without the sunshine. Why, Sir, with your excellent habits, if your counting-room were in a flood of sunlight, you would be better in a week, and well in a month. Mr. P., did you ever go into the country late in the summer? Of course you have been. Well, did you never notice where grain is growing in orchards that the part under the trees is smaller than that outside and away from the trees? The land is actually richer there. For years the leaves have fallen and decayed, but notwithstanding this, the wheat is only half size and never fills well. Now, what is the difficulty? The sun shines upon it more or less. Yes, that is true, but that under the trees does not receive as much sunshine as that away from them. That which is thus partly in the shade can't digest so well. Why, Sir, if you will move your counting-room up-stairs, in front, and stand where the sun can have a chance at you, even though it is only three or four hours a day, you will begin to digest your beef better within three days. Have you ever noticed that the only grapes that become perfectly ripe and sweet, that the only peaches that take on those beautiful red cheeks, and offer that luscious sweetness, are those that are on the outside, entirely uncovered by the leaves and perfectly exposed to the sun? God's laws are the same in the animal world. It is just as true the only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those who baptize themselves freely in God's glorious sunshine. Don't you see a good many pale girls in your store, girls with a bloodless, half-baked sort of face, whose walking, whose voice, whose whole expression is devoid of spirit and force? Those girls are in the green state. Look at their lips and cheeks; they are not half ripe. Send them out in the country, let them throw away their parasols, put on their little jockey hats, and live out in the sunshine three months, and I would give more for one of them in any work requiring soul and spirit, than for a dozen of

those pale things that live in the shade. A pale woman! She makes a very good ghost, but not much of a woman."—*From Talks About People's Stomachs.*

For "The Friend."

As an offset to the article that appeared lately in the *Christian Advocate*, in regard to War, the fallacies of which were so entirely refuted in a late number of "The Friend," please find enclosed an editorial taken from the *Public Ledger* of the 8th ultimo., which is very clear and decisive on the same subject. "Can a Christian be a Soldier?" is the title of a tract lately written and issued by that indefatigable and earnest Christian laborer, John Ashworth, of Rochdale, England, and which has already reached the twelfth thousand. The arguments on the negative side of the question are to every unprejudiced mind unanswerable, and coming from a person who has no connection with the Society of Friends, are very interesting as well as encouraging. Some extracts of which may at a future time be forwarded for insertion in "The Friend."

"Friends' Principles."

"At a 'Meeting representing the religious Society of Friends, held in London, the Sixth day of the First mo., 1871,' an Address was adopted, which is now in course of circulation. The subject is the present war in Europe. The inconsistency of war and Christianity is put in strong language, fortified by lamentable facts. It is not our purpose to follow the reasoning, nor is it necessary. No doubt the address has been or will be republished in this country. And the general sentiment of the religious teaching of the age concedes the truths which are the basis of 'Friends' testimony' against war.

To oppose to the argument against war the declaration that war is a *necessary* evil, is to deny the power of Christianity and philanthropy to accomplish their work. And if we qualify the declaration that 'war is *necessary*,' by the addition of the words 'in the present state of the world,' then the question comes up: 'Is it not this very state of the world that the new revelation, the religion of peace, is intended to remove?' A practical point, made in the address before us is: 'When difficulties arise between individuals, whether from passion or mistake, these are no longer decided, as of old, by an appeal to physical force, but by law, administered upon principles of general application. Can we doubt that the happiness of the world would be promoted, and a vast mass of misery and ruin be averted, if a similar method were applied to questions arising between nations?'

It is very easy to smile at a proposition like this, as visionary, and, though amiable, impossible. So in the old times, when one feudal chieftain suffered wrong, or fancied that he did, from another, the readiest remedy was a 'raid.' The proposition to submit the quarrel to law, or to arbitration, would have been regarded as in itself unmanly, unchivalric, cowardly and mean. The honor of knighthood scorned every mode of redress except what lay in the strength and courage of the person wronged or insulted. The 'clans' could 'right their wrongs wherever given.' Nations, with these feudal antecedents, are but clans on a larger scale. And the same spirit of defiance rules monarchs and inspires the representatives of governments of whatever form. The old clannish spirit is preserved in national spirit. The reformation which among individuals has substituted law for violence, and public justice for individual retaliation, beginning with the people as citizens, has not reached governments, which are the instruments of the people. There is one code of morality for the man, and another for the nation; a distinction which it would be hard to defend, except with some such convenient formula as 'our country, right or wrong!'

If the principles of the Christian religion are anything better than impossible maxims, there must come a day upon the earth when national disputes as well as individual will be adjusted on other terms than war. The condition of nations to each other at present is analogous to that of society, when each man depended upon his own arm, and the law of retaliation was the rule. In a savage condition of society, to reform social relations seemed an impossibility. But the gospel of peace and justice has accomplished that reformation, impossible as it seemed. And 'Friends' believe that it is equally as competent to prevent, or at least to check murder by wholesale, as to restrain murder and violence in isolated cases.

The solution of the problem then rests upon the education of all civilized nations up to the necessity of some recognized tribunal, council or congress, before which national quarrels may come for adjustment. So far as the doctrines of 'Friends' act on the conscience of individuals, they promote this result. Their best triumph is seen in the admitted fact that 'peace principles' can no longer be regarded as distinctive of any one body of Christians. He who should defend war *for itself* would now be regarded as the apostle of a strange Christianity. Declarations of war always directly or indirectly include an apologetic defence for taking that course; and such an apology is the confession of the absence of plain justification for war itself. The advocates of war elevate 'military glory,' and the holders of 'peace principles' can hardly have a better answer than in depicting the horrors of warfare, and its inevitable instances of individual ferocity and wrong. No matter how just the principle may be for which war is waged, there is no strength of military discipline which can restrain the passions to which war gives license.

All reformers appear at first to be singular; and 'impossibilities' have never been accomplished except by what the world terms 'one-sided men,' and 'men of one idea.' Admit that war is unavoidable 'in the present state of things,' and then the duty is presented to change that condition. Certainly something has been accomplished toward the 'consummation devoutly to be wished.' We accord all honor to the 'singular' men who devote themselves to presenting in plain terms plain truths against ingenious sophistry. They are 'advanced pickets,' 'skirmishers' in the struggle for peace, and the main body of the great and peaceful army of thinking men is fast closing up. So far as the claims of men as men, whether called citizens or subjects, are recognized, just so far the hope of the cessation of war is encouraged. For, no man will willingly vote destruct on to his property and death to his children. A large part of the war delusion and a larger share of the war passion still exist, but the false glory of violence is wearing off, and when things are once seen in their true light, the claims of pea against war will be properly adjusted."

Selected.

This year (1819) I was favored to atte our Yearly Meeting at Rhode Island, whi was to me a season of deep suffering, and believe it was to be felt by all the livingly e ercised. O! the great need of keeping strict on the watch, with a single eye to the tru as it is in Jesus, in which only we can be pr served clear sighted, and be qualified to d criminate between truth and error, either the right hand or on the left, and therel experience preservation from the snares of t subtle enemy. How great is the loss that h been sustained, for want of an abiding he in the true fear and counsel of the Holy He of the church, who hath said, "Without m ye can do nothing." O what can the wisdo and prudence of man do in promoting t Lord's cause on earth—seeing He will co found the wisdom of the wise, and bring naught the understanding of the prudent. H remains to be jealous of his honor and w not give his praise to another. Great is t weight that resteth on the burden-bearers, this day of declension from primitive puri and simplicity, which so conspicuously sho forth in our worthy forefathers, and so bea tifully adorned our high and holy professio The true burden-bearers, according to t sense given me, are but few in number. righteous Father, hold these in thy holy han hide them from the wrath of the dragon, in the secret of thy pavilion, until the ov flowing scourge is past. Preserve, O Lor thy righteous seed, through every dispens tion, however painful, which thou in thy u fathomable wisdom mayest suffer to overta them, for the refining and purifying of t church and people.—*Sarah Tucker.*

The exportation of food from Ireland England is very large, and parliamentary turns show that in 1870 there were sent acr the Irish channel 202,443 head of beef catt 460,000 sheep, innumerable swine, and a da supply of butter and eggs. By means steamship companies Liverpool has secur the monopoly of the cattle-carrying trade Dublin, and during 1870 Ireland furnished constant supply of fresh meat to Liverp and Birkenhead, comprising a population 600,000 residents, as well as 163,032 perso who sailed from that port, and the large nu ber of sailors who navigated the 5,058 sh which entered the Mersey. It is estimat that a population of fully 900,000 souls w fed by Ireland.

If trials have shaken us from time to tim they ought only to have driven our fait roots the more firmly into the everlasti rock, till at length we tremble no more bef the blast though it strip us of every summ leaf, snap our branches in sunder, and threat to lay us low in the dust.

The Gas Wells.—The gas wells under E Pennsylvania, range from 500 to 700 feet depth, and furnish an abundance of that ma rial to light the city brilliantly. The c authorities now propose to sink another w near the water-works to the depth of 1,(feet, the understanding being that it is to 2,000 feet if necessary. This well is to b test to determine what lies underneath t city.—*Late Paper.*

THE FRIEND.

THIRD MONTH 25, 1871.

'he revelations of religious as well as of l history, show that there is a strong ten- icy in the human mind to pass from one reme to another, and that this can be uni- nly controlled and regulated only by the ans mercifully supplied by Him who knows at is in man, and whose love for him is un- nomable.

Guided by reason alone, there is no regulat- power strong enough to prevent the ir- ular impulses of the will and the appetites, m urging into dereliction of principle and regard of consequences, whenever self- tification demands either or both. Hence, en not brought under the transforming ver of the gospel, inwardly revealed, not- hstanding the increase of knowledge and perfectability said to be attainable by dience to certain laws inherent in his con- ution, man's progress, even in communi- s claiming to be christian, is far from being form or unbroken. The light of truth es not continue uninterruptedly to brighten o greater effulgence; but its lustre is often cured by the darkness of pride and pas- n; and the design of the Almighty to cover earth with the knowledge of the glory of Lord as the waters cover the sea, is cross- and hindered by man's resolute resistance the terms on which it is to be effected, and propensity to oscillate from one extreme another, beyond the rectilinear line of th.

But man, whether in an individual or in a rporate capacity, is not left dependent on own reason and power alone, to work out e proper end of his being, or to perform the rt he should act towards fulfilling the gra- us intention of his Creator to restore the ce from the effects of the fall. To all his ner gifts and blessings his Father in heaven s superadded the unspeakable one of a easure of his own Holy Spirit.

This more plentiful effusion of the Holy ost and its effects, are pointed out by the ophets, as the glorious characteristic of the w dispensation. Resulting from, and in- parably connected with the propitiatory crifice of Christ on calvary, for the sins of e whole world, it hath appeared unto all en, bringing salvation through the death and ediation of Jesus, to as many as will listen and obey it. Clearly and emphatically as is universal gift of the Light of Christ to ery man that cometh into the world, is set rth in the holy Scriptures, and indispensable obedience to its inshining and revelations declared to be for partaking of the fulness the blessing of the gospel, yet the history the visible church shows, that soon after e faith and purity of the primitive believers d become adulterated, and the men arose, edicted by the apostle, "speaking perverse ings to draw away disciples after them," is cardinal doctrine became obscured, and as more and more lost sight of, until anti- rist succeeded in inducing the professing urch generally, to ignore or deny its being rt of the gospel, or that the immediate and rceptible operation of the Spirit in the heart, as to be known or to be looked for.

Man's fallen nature prompts him to reject evade this doctrine of the Light within; "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is much more in accordance with man's unregenerate nature to adopt a scheme that does not require belief in the all searching light of Immanuel in the soul; that rests satisfied with the knowledge of God and his will, obtained through the inspiration of others in olden time, who wrote the Scriptures, and to claim that Christ having perfected the work of man's salvation, we may safely rest our hope of eternal life on accepting as true what those holy men of God have put on record concerning him; trusting that we are saved by the ransom paid on calvary, and cloaking our active and passive disobedience with the active and passive obedience of Christ.

This was very much the accepted belief of the professing Church when George Fox and his fellow laborers were sent forth to preach the gospel of Christ in its completeness and spirituality. George Fox says, "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, Spirit and grace, by which all might know their salvation and their way to God, even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any." W. Penn, speaking of Friends, says, "Two things are to be considered; the doctrine they taught, and the example they led among all people. I have already touched upon their fundamental principle, which is as the corner stone of their fabric; and indeed, to speak eminently and properly, their characteristic or main distinguishing point or principle, viz.: The Light of Christ within, as God's gift for man's salvation. This, I say, is as the root of the goodly tree of doctrines that grew and branched from it."

Speaking and acting under the teaching and authority of this divine gift, they set it not up in opposition to, or as independent of the Lord Jesus Christ, whose eternal divinity as the Son and sent of the Father, equal with the Father, they fully and reverently acknowledged, as they also did the atonement for sin made by him, his mediatorship for man, and his headship of the Church. "And we own and believe," says G. Fox, "that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that He was crucified for us without the gates of Jerusalem, and that He was buried and rose again the third day, by the power of his Father for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God." W. Penn says, "We do believe in the birth, life, doctrines, miracles, death, resurrection and ascension of Jesus Christ our Lord, and that He laid down his life for the ungodly, not [for them] to continue so, but that they should deny their wickedness and ungodliness, and live soberly, righteously and godlikely in this present evil world."

We have seen exemplified at different times in our religious Society, the ill effects of the propensity in the human mind, unless illuminated and restrained by Divine Grace, to pass from one extreme to another. Elias Hicks leaving the guidance of this Grace, indulged in speculation on subjects above the reach of his finite powers, until he ended in denying the deity and atonement of Christ; and he and his coadjutors led thousands into unitarianism. I. Crewdson incorrectly attributing this "tremendous heresy" to the doctrine held by Friends, of Christ within, or the Light of Christ in the soul of man, put forth his "Beacon," denying an inward, universal and saving light, and leading his followers back to the faith of the professing Church, very much as it was when Friends left it, and testified against its unsoundness and lifelessness. Both of these heresiarchs, finding they could not carry the Society with them, went out, with their adherents, from it. But the Society issued no testimony of disownment against the latter; and according to the testimony of the author of "Geo. Fox, the Friends and Early Baptists," printed in 1868, the heresy was only scotched, not killed. After speaking deploringly of I. Crewdson and his supporters having had to *withdraw* from the Society, he says, "The main body of the Friends, aided especially by the influence of J. J. Gurney, and the most intelligent and philanthropic men of the Society, have subsequently come round, with little exception, to the very views for which their Beacon brethren were obliged to secede." page 37.

Although this author has much opportunity to know that whereof he thus speaks, we know not how far credence may be given to the full scope of his testimony; but there is cumulative evidence to give rise to the fear that it cannot be very far wrong.

There is also cause to fear there is a tendency among many Friends in this country to follow in the same track. Sentiments are publicly inculcated calculated to undermine the Scriptural doctrine of the universal, saving Light, as held by the Society, and which, if carried to their legitimate results, must place their adherents in the same position as the Beaconites. While it is admitted in general terms that the influence of the Holy Spirit is necessary, the idea is held up that this is to be experienced only through the medium of the Scriptures, and that the revelation of God and the saving knowledge of the religion of Christ are through these sacred writings; but the clear and unequivocal testimony of Friends to the necessity for the immediate operation of the Holy Spirit on the soul, from the first initiatory step to the completion of the work of salvation, is by some very much ignored or kept out of view. But let it not be forgotten that one extreme is as far from the right line of truth as the other, and it is equally anti-Scriptural to deny that Jesus Christ—the true Light,—enlightens every man that comes into the world, as it is to deny that he was God manifest in the flesh; and to hold out the notion that man can be brought to the saving knowledge of God, or be made a true believer in Christ by any other means than this light and grace in the heart, is as dangerous and unsound, as it is to assert that Jesus Christ in his outward manifestation was not the Saviour of the world, or that his suffering and death are not the procuring cause of the remission of sins.

SUMMARY OF EVENTS.

FOREIGN.—The advices from Paris are unsatisfactory, many of the national guards appearing determined to retain their cannon and continue resistance to the

government. At midnight on the 17th, a detachment of troops and gendarmes was sent against the insurgents. A number of cannon were removed, and the gendarmes made about four hundred prisoners. In the morning other national guards arrived and released the prisoners. Many of the troops sent to disarm the guards refused to act, and fraternized with the insurgents. Agitation and uncertainty continued throughout the 18th inst. It is reported that Generals Lecomte and Clement Thomas, the latter formerly commander-in-chief of the national guards, had been captured and shot by the insurgents, after a summary trial. The excited populace of Paris are loud in their clamor against the National Assembly, and demand its immediate dissolution and the election of a new body, which shall meet in Paris. President Thiers has issued another proclamation appealing to the reason and patriotism of the citizens of Paris. He insists that the present government is really republican, and no friend of the republic should strike at it. The communists who seek to pillage Paris are warned that they will ruin France, and the national guard are entreated to put an end to the condition of anarchy into which they have plunged the capital. The *Echo of Parliament* says, in consequence of the disturbances in Paris the Emperor William has stopped the movement of the German troops.

The Prussians have returned to the French authorities twelve thousand chassepot guns, for use in case of need at Paris.

The city of Orleans has been evacuated by the Germans.

The Germans have left Dieppe, and the customs, post, and telegraphs have been restored to the control of the French.

The German government has asked information from France whether the decree issued by the late Government of National Defence, for the expulsion of Germans from France, has been cancelled. Favre desires time for consideration, and it has been granted. The Emperor and Crown Prince returned to Berlin on the 17th, and were received with great popular rejoicing.

The French troops detained in Belgium are now returning to France, but leave their arms in the hands of the Belgian authorities until after the conclusion of a definitive treaty of peace.

According to the North German *Gazette*, before the close of the war, the number of French prisoners, including the captured garrison of Paris, and the troops who were compelled to seek refuge in Belgium and Switzerland, and lay down their arms in those countries, amounted to 1,034,000 men, a number without a parallel in any previous war.

A new project of law passed by the government for the reorganization and control of the army has been made public. Under its provisions all Frenchmen are to serve compulsorily for three years in the regulars, and subsequently a similar length of time in the reserves. The law is yet to receive the sanction of the National Assembly.

A convention has been signed restoring railway, postal and telegraph service throughout France. The German army of occupation is now supplied with provisions by the French commissariat and requisitions have ceased.

The severe winter has injured the grain crop in Belgium, and in the greater part it will be necessary to resow the fields.

The London *Times*, in an article on the labors of the Joint High Commission, anticipates an easy settlement of the fisheries question, but is not sanguine as to an arrangement of the Alabama claims. The Times expresses regret at the limited powers held by the commission.

The new army bill meets with strong opposition in the House of Commons, especially the proposed abolition of the system of purchase of commissions in the army. The change is denounced as a mere sop to the democracy. Disraeli insisted that the abolition of the purchase system was a paltry measure to propose where a great remedy for inefficiency was demanded. He feared eight millions sterling would be insufficient to indemnify the losses by its abolition. The bill was defended by Gladstone, and passed to a second reading.

The House of Lords passed to a second reading the bill for the abolition of University tests.

Another civil war in Japan is threatened, and the head of the new assault on the Mikado is reported to be the Prince of Satsuma, the most intelligent, powerful and progressive of all the daimios. He has been joined by a number of the princes.

Dispatches of the 20th represent affairs in Paris as gloomy in the extreme, and ominous of further trouble. U. S. Minister Washburne, telegraphed to Washington on the 19th as follows: "The National Guards Committee is master of Paris. The Departments of the Interior and Justice, and the Prefecture of Police are occupied by the insurgents. Generals Vinoy, Thomas and Lecomte have been surrendered by the troops. The election commences to-morrow. All the members of the new government have gone to Versailles. I follow with the whole Diplomatic Corps." The government seems to be powerless at present against the insurgents, owing to the troops sympathizing with them. General Chanzy was sent to restore order, but like Generals Thomas and Lecomte soon fell into the hands of the revolutionary party, and after a short trial was shot, and most of his troops went over to the insurgents. The Central Revolutionary Committee have ordered an election for the 22d inst. in order to institute what they call a *real* republic. A dispatch of the 20th says: The insurgents hold the Hotel de Ville, Palais de Justice, Tuileries and Place Vendome. Complete apathy is displayed by the bourgeois, and no resistance is made to the insurgents. The murders of Generals Lecompte and Thomas were perpetrated by order of Ricotti Garibaldi, who directs the insurrection.

The ex-Emperor Napoleon landed at Dover, England, on the afternoon of the 20th. He appeared to be in excellent health, and is reported to have said: "My return to France is only a question of time. Sooner or later she will summon me to save her from incapables, who are now displaying their folly and madness in shedding her blood and plunging her into anarchy. My pretended deposition was never ratified by the people. There are only two parties in France who possess real strength—republicans and imperialists—but the empire alone is able to conduct France to true and permanent liberty.

London, 3d mo. 20th. Consols, 92. U. S. 5-20's, 1862, 92; ten-forties, five per cents, 89¼.

Liverpool.—Uplands cotton, 7¼ a 7⅜*d.*; Orleans, 7½ a 7⅝*d.*

United States.—The subscriptions to the new loan amounted on the 18th inst. to $15,903,500. On that day $2,250,000 were subscribed.

The mortality in Philadelphia last week was 238. Of consumption, 48; convulsions, 16; debility, 15; inflammation of the lungs, 22.

Congress has been doing little since the 4th inst. The House is anxious to adjourn, but the Senate has not yet given its consent. The Senate and House have passed a resolution for an investigation into southern affairs by a joint committee, who are to visit and examine the condition of the South at discretion. Senator Sumner has presented an address to the Senate remonstrating against the proposed annexation of the Dominican republic, signed by the late President of Dominica and other persons of note. It alleges that President Baez, for the purposes of accomplishing the annexation, has caused many patriots to be sentenced to death, and has imprisoned many more and imposed a vigorous ostracism; has forced Dominicans to assemble for election and compelled the greatest part of the citizens to vote for annexation; that the majority of the people are opposed to all foreign domination, that the object of Baez is to convert into specie bills against the Republic by their payment to himself; that the annexation of Dominica would result in grave complications and be a violation of international law.

The House passed the joint resolution, passed once before, giving to sailors and marines honorably discharged from the Navy the same rights of naturalization and citizenship acquired by foreigners who have served in the army.

A Kingston, Jamaica, dispatch of the 16th says: The Tennessee, with the San Domingo Commissioners, sailed this morning for Key West. Commissioner Wade's report is finished, and he will go to Washington by the most direct route. The other Commissioners will stop at Charleston to write elaborate reports. All have expressed themselves decidedly in favor of annexation. A cordial reception was given the Commissioners here, and they are of opinion that there is a strong sentiment in Jamaica in favor of annexation to the United States.

The proposal to annex West Florida to Alabama is again revived, and it is said that a large majority of the people of both States favor the proposition.

The number of immigrants who arrived at New York between 1st mo. 1st and 3d mo. 16th, was 9,734, a decrease of 2,935 from the corresponding period in 1870.

The population of St. Louis by the late census is 370,864, and that of Boston 250,526, of whom 87,986 are foreigners.

The Markets, &c.—The following were the quotations on the 20th inst. *New York.*—American gold, 111 a 111¼. U. S. sixes, 1881, 115⅝; ditto, 5-20's, 1868, 111¼; ditto, 10-40, 5 per cents, 108⅞. Superfine flour, $6.15 a $6.45; finer brands, $6.50 a $11.10. No. 1 Chica spring wheat, $1.60; amber western, $1.72 a $1.7 white Michigan, $1.76 a $1.77. Oats, 64 a 68 c State rye, $1.20. Western mixed corn, 84 a 85 c Jersey yellow, 86 cts. *Philadelphia.*—Cotton, 15 a 1 cts. for uplands and New Orleans. Cuba sugar, 8⅞ a cts. Superfine flour, $5.50 a $5.62; finer brands, $5. a $9.50. Western red wheat, $1.65 a $1.70; Pen do., $1.40 a $1.55. Yellow corn, 84 cts. Oats, 63 a cts. The sales of beef cattle were light, reaching on 858 head. Prices advanced about 1 cent per lb., choi selling at at 9 a 9½ cts.; fair to good, 7 a 8½ cts., a common 5½ a 6½ cts. per lb. gross.

RECEIPTS.

Received from a Friend of Smithfield, O., per Eliz beth Morris, $10, for the Freedmen.

FRIENDS' SELECT SCHOOL.

Wanted, a well qualified man Friend as teacher the Boys' School on Cherry street.

Application may be made to
James Whitall, 410 Race St.
James Smedley, 417 Market St.
William Biddle, No. 15 South Seventh St.
Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to Superinte the Boarding School at Westtown, will be held Philadelphia, on Sixth-day, the 31st inst., at 1 o'cloc P. M.

The Committee on Instruction and that on Adm sions, meet in the city on the morning of the same d at 10 o'clock.

The Visiting Committee meet at the School on Seco day evening, the 27th inst.

Samuel Morris,
Third month 20, 1871. *Clerk.*

For the accommodation of the Visiting Committ conveyances will be at the Street Road Station Second-day, the 27th inst., to meet the trains that lea the city at 2.30 and 4.40, P. M.

An Annual Meeting of the Tract Association Friends, will be held in the Committee-room of Ar Street Meeting-house, on Fourth-day evening, the 29 inst., at 8 o'clock. Friends generally are invited to tend. Richard J. Allen, *Clerk.*

The Stated Annual Meeting of the Haverford Scho Association, will be held on Second-day, 4th mon 10th, 1871, at 3 o'clock, P. M., at the Committee-roo of Arch Street Meeting-house, in Philadelphia.

Philip C. Garrett, *Secretary.*

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, Fif month 1st. Parents and others intending to send pup to the Institution, are requested to make early applic tion to Aaron Sharpless, Superintendent, (addre Street Road P. O., Chester Co., Pa.,) or to Charles Allen, Treasurer, 304 Arch Street, Philadelphia.

FRIENDS' BOARDING SCHOOL, TUNESSAS, NEW YORK.

A Teacher is wanted in this Institution. Applic tion may be made to
Samuel Morris, Olney P. O., Philadelphia.
James E. Rhoads, Germantown.
Geo. J. Scattergood, 413 Spruce St., Philada.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of Gove ness. Application may be made to
Samuel Bettle, 151 North Tenth St., Philada.
Joseph Passmore, Goshenville, Chester Co., P
Elizabeth R. Evans, 322 Union St., Philada.
Martha D. Allen, 528 Pine St., "

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to ta charge of this Institution, and manage the Farm co nected with it. Application may be made to
Ebenezer Worth, Marshallton, Chester Co., Pa
Thomas Wistar, Fox Chase P. O., Philadelphi
Samuel Morris, Olney P. O., do.
Joseph Scattergood, 413 Spruce Street, do.

WILLIAM H. PILE, PRINTER.
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